

CLASSICAL WEEKLY

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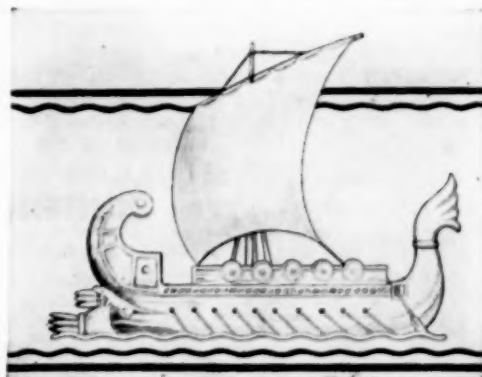
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VOL. 30, No. 3

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WHOLE No. 800

REVIEWS

Greek Poetry and Life. pp. x, 399. Oxford University Press, 1936. \$7.00

This book with its misleading title is a collection of essays (valuable, even if full of unproved hypotheses) presented on his seventieth birthday to Gilbert Murray, whose photograph appears as a frontispiece. J. W. Mackail discusses (1-13) the Epilogue of the Odyssey, coming to a conclusion that the last 624 lines are a patchwork addition of the ninth century B.C., made up from different sources including drafts from Homer himself or one of his pupils. This is not so different from the idea of T. W. Allen and of Bury that the lines are later but part of Homer's own architectural design. Interesting parallels are cited, such as the concluding scene of Aeschylus' Seven against Thebes, the thirteenth book of Vergil's Aeneid composed by Maffeo Vegio in the middle of the fifteenth century, the Cinque Canti formerly printed at the end of Ariosto's Orlando Furioso.

Miss H. L. Lorimer studies Gold and Ivory in Greek Mythology (14-33), arguing that the origin of divine epithets compounded with χρυσός is to be sought in cult-images and votive offerings. Even the Pindaric ivory shoulder of Pelops may have some such basis. To the gold and ivory statues may now be added the fine new ivory statuette of Apollo Lykeios in the style of Praxiteles discovered in the Athenian agora since Miss Lorimer's article was written (reproduced in Illustrated London News, July 11, 1936, pp. 56-57 and New York Times, July 26, 1936).

Alan Blakeway, The Date of Archilochus (33-35) thinks that the eclipse of Archilochus took place on March 14th, 711 B.C. (total in Thasos at 10.16 A.M.) and not in 648 B.C. He believes that the Lelantine War belongs to the end of the eighth century B.C. (a conclusion difficult for a historian to accept).¹ Cumae is 'dated well after 800 B.C. by the Native Settlement' (47). But Cumae, on the other hand, archaeologists and historians from the archaeological evidence date

back into the ninth century (compare E. Gabrici's book on Cumae, Arch. Anzeiger XVIII. 159-161; Pauly-Wissowa s. v. Kyme). Ancient sources give the date of founding as 1040 B.C. I am rather in sympathy with attempts to date Greek sculptures, Greek colonies, and Greek authors earlier rather than is being done in recent articles such as that of A. R. Burn in JHS 55 (1935) 130-146, which prefer later dates than those of good Greek tradition (compare D. M. Robinson, A Short History of Greece, 1936, 34-40). It is possible that Archilochus was born 740 B.C. and was slain in battle (670-660 B.C.) and that his *floruit* was 688-685 B.C.

Wade-Gery (56-78, Kynaithos) thinks that the Pythian continuation of the Hymn to Apollo was written by Kynaithos for the first Homeric performances in Syracuse about 504 B.C. The article would carry more conviction, if use could have been made of the new edition of the Homeric hymns by Allen, Halliday, and Sikes (Oxford University Press, 1936), of Dinsmoor's and Poulsen's studies of Delphi, of Koldewey and Puchstein, Die griechischen Tempel von Unteritalien und Sicilien, and of Highbarger's many articles on Theognis (not cited by Wade-Gery in his discussion of Theognis, but now cited in Diehl, Anthologia Lyrica Graeca [1936], part 2, p. 4). Personally I believe that the Pythian Hymn was written for and in Greece and should be studied by a scholar who is thoroughly familiar with the excavations at Delphi. Even Pindar did not write so much 'for a Syracusan audience' (60) as is generally supposed. Professor Rose shows that in this same volume (see below). Wade-Gery is a good student of inscriptions, but why quote (63, note 3) Dittenberger

¹ O'Neill, Ancient Corinth (Johns Hopkins Studies in Archaeology, VIII [1930] 246-250, not cited by Blakeway) gives a detailed discussion and dates the Lelantine War in the end of the seventh century B.C. So also W. Wallace, a student of mine, in an unpublished dissertation at Johns Hopkins University (1936), dates the war in the late seventh or early sixth century.

without putting accents on the Greek words or write (64, note 3) $\phi\alpha\lambda\acute{\alpha}\varsigma$ for $\phi\acute{\alpha}\lambda\alpha\varsigma$? In general I do not like the Oxford type which writes zeta as the numeral 3 backwards and small delta as capital delta with the addition of an ornamental finial.

Professor H. J. Rose, in his contribution (79-96), *The Ancient Grief*, uses Pindar's fragment 127 (Bowra) as his text. It is quoted by Plato's *Meno* (81 B-C)² and would be more appropriate if written for a Thessalian. Pindar knew the story of the Titans, their devouring of Zagreus and destruction by the thunderbolts and the springing of man from their ashes. This is an Orphic doctrine. Orphism in Pindar's time was beginning to attract adherents from the old aristocracy. In the Second Olympian and in fragments (114 a, b, c) we have Orphism. Pindar was writing not for Sicilian but for mainland, Greeks, possibly even for Thessalians, which would give the quotation by Socrates to *Meno*, the Thessalian, a special appropriateness. Professor Rose evidently has seen Guthrie's new book on *Orpheus and Greek Religion* (1935) and quotes in his final note the same passage which is cited by Wilamowitz's *Glaube der Hellenen*, 2. 194-199: 'Die Modernen reden so entsetzlich viel von Orphikern.' This has frightened German scholars, but in other lands much has been written recently about Orphism by Linforth, Macchiore, and Nilsson, none of whom are mentioned by Rose (compare especially Macchiore, *Orphism from Plato to St. Paul*; Nilsson, *Harvard Theological Review*, 38 [1935] 181-230; D. M. Robinson, *Pindar* [1936] 106).

John L. Myres (97-105) discusses $\mu\eta\delta\iota\sigma\mu\acute{\epsilon}\varsigma$ and argues that Medism originally meant Greek disloyalty to Mermnad Lydia. With the reconciliation of Medes with Lydians in 585 B.C. the word lost its vogue but was revived when Cyrus the Great tempted Ionian Greeks to betray Sardis. That treason was described as Medism, even though the Persian Cyrus had conquered the Medes.

A. W. Pickard-Cambridge (106-120) contributes a good chapter on *The Niobe of Aeschylus* with an interesting reconstruction of its plot in a single play with the scene at Thebes and the grave of the Niobids as the chief feature in the scenery. Niobe sat, veiled and silent, till Tantalus appeared to take her home to Lydia. To him she first opened her lips.³ Reinhardt's attempt in *Hermes* 69. 238-261 to ascribe to the Niobe of Aeschylus fragments 574 and 575 in editions of

² Rose prints 81 B.C., which gives the impression that this is a date.

³ Reference might have been made to F. W. Dignán, *The Idle Actor in Aeschylus*, Chicago, 1905, 10-11, 43.

Sophocles breaks down, because in Aeschylus there is no hint that Niobe was turned to stone. But Aeschylus might have known the story. The Hittite sculpture on the side of Mt. Sipylus is very early and even Homer, who probably had seen it, makes mention of the story in the *Iliad*, 24. 614-617. It is not 'a strangely shaped rock in the mountain range' (119) but a rudely carved image formed by scarping the rocky side of Mt. Sipylus and cutting into the rock a specially prepared recess (40 ft. high) on either side of the figure. It is an artificial work of sculpture, (the figure 30 ft. high) not a work of nature but of man, as I can testify from climbing up to it and from frequent observation of it on my many trips from Smyrna to Sardis (compare Garstang, *The Land of the Hittites*, 168, pl. LIII, to which reference might have been made). In any case, the essay raises many interesting problems: How was this story brought into connection with the Theban legend of the proud mother of Amphiion's children? When did Niobe become the daughter of Tantalus? And so on. Problems of reconstruction of a lost play are fascinating but lead only to hypotheses and not finality.

J. D. Denniston's essay (121-144) on *Lyric Iambics in Greek Drama* is more definite and certain. A. S. Owen's essay (145-163) on *The Date of the Electra of Sophocles* again presents an uncertain conclusion that it was produced about 410 B.C. It is supposed to be later than plays which mention Chrysothemis, even later than Euripides' *Electra*, which is dated in 413 B.C.

R. W. Livingstone (158-163) studies *The Exodus of the Oedipus Tyrannus*, showing that there is a mystical, imaginative quality in Oedipus' temperament. Sophocles is 'a being of instinct rather than of thought, a mystic as much as a realist,' a verdict which many lovers of Sophocles will reject. In general there are few misprints in the book except omission or misplacement of accents. Thus Livingstone (162, note) prints $\pi\iota\tau\phi$ for $\pi\iota\tau\phi$.

T. B. L. Webster (164-180) gives a good and detailed, if not very original, analysis of Sophocles' *Trachiniae*. A. M. Dale (181-205) collects the *Lyrical Clausulae* in Sophocles, and D. L. Page (206-230) *The Elegiacs in Euripides' Andromache*. Cyril Bailey (231-240) discusses *Who Played 'Dicaeopolis'?* and puts forward another probable hypothesis, that Aristophanes himself played the part and that the audience knew it.

M. Platnauer (241-256) writes on *Antistrophic Variation in Aristophanes*, and Eduard Fraenkel (257-276) on *Dramaturgical Problems in the Ecclesiazusae*. Fraenkel thinks that both cour-

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tesans act from the roofs and that the contrast between the painted old wreck of a woman and the attractive girl would be more amusing if they were completely visible and not leaning out of a window. Houses at Olynthos had sloping roofs, but in Athens they may have had flat roofs and surely had few windows, so that the hypothesis is likely.

W. R. Halliday (277-294) presents *Some Notes on the Treatment of Disease in Antiquity*. The thaumaturge or quack or exorcist and the miraculous healing shrine were all as important as scientific physicians. Apollonius of Tyana raises to life a maiden who is being buried. Even Galen, the last great medical scientist of antiquity, recommends the suspension of a peony for the Sacred Disease, the jasper for abdominal pains. He thinks that physicians should make use of dreams, birds, and astrology.

E. Lobel argues (295-298) that *A Tragic Fragment on a papyrus in the Bodleian Library* (which is illustrated without any number but referred to as plate III in the text) belongs to a post-Euripidean play relating to events immediately following the fall of Troy. The restoration is doubtful and Astyanax surely ought to enter into such a play.

T. F. Higham (299-324) collects and discusses *Teliambi*, which are mouse-tailed dactylic hexameters with a 'short' penultimate. At the end of the essay is a verse-translation of six complete quatrains in *Oxyrhynchus Papyri* 1795.

M. Bowra restores, translates baldly and boldly, and comments on one of the new papyri found by the Italians, *Erinna's Lament for Baucis*, in which a tortoise converses with the girls. *Erinna* lived later than 356-352 B.C. (Jerome's date), nearer to the time of Theocritus whom she influenced through *Asclepiades*. *Erinna* often refers to spinning and may have influenced Theocritus' poem on *The Distaff* as well as his *Lament for Daphnis*. *Erinna*, according to Lobel, was influenced by the lament of the Trojan women for Hector in *Iliad* XXIV. She may, I think, have been influenced by Sappho's lines on Hector and Sappho's poem on her lost friend who has run away with a soldier-boy in creating a new type of lament and becoming a forerunner of the Alexandrian Age in her language, her metre, and her choice of subject.

E. A. Barber (343-363) writes on *The Lock of Berenice: Callimachus and Catullus*, printing the Latin text of Catullus 66 on one page and a restored Greek text on the opposite page, with a detailed commentary at the end.

Finally E. R. Dodds, who significantly succeeds Gilbert Murray as Professor of Greek at Oxford, contributes an interesting article (364-385) on

Telepathy and Clairvoyance in Classical Antiquity. If one knows that Gilbert Murray, champion of peace among nations as well as a great Greek scholar, is psychic and that he has communicated in official séances with the dead, even with victims of the Titanic disaster, that he was president of the Society for Psychical Research, and that he participated in remarkable telepathic experiments (*Proceedings of Society for Psychical Research*, 24 and 34), it is easier, I believe, to explain his translations and interpretations (not always accurate in details) of Greek literature.

There is not space to criticize details, many of which are hypothetical, but the book cannot be neglected by any classical scholar, as it has so many valuable articles, some giving the text of new fragments of Greek poetry which are not easily accessible elsewhere (such as the new fragment of Aeschylus' *Niobe* and parts of the *διγγήσεις* of Callimachus).

DAVID M. ROBINSON

The Johns Hopkins University

The Cambridge Ancient History, vol. X: The Augustan Empire, 44 B.C.-A.D. 70. Edited by S. A. Cook, F. E. Adcock, M. P. Charlesworth; pp. xxxii, 1058, 3 tables. New York: Macmillan, 1934.

The Cambridge Ancient History, vol. of plates IV. Prepared by C. T. Seltman; pp. xiv, 211. New York: Macmillan, 1934.

The tenth volume of the *Cambridge Ancient History* covers the period from the assassination of Caesar to the accession of Vespasian. In the present days of uncertainty and change, when traditional forms of government, particularly liberal democracy, and the very fabrics of society, such as capitalism, the church, or individualism, are standing trial for their life in a new world, the years of strife which followed the collapse of the Roman republic, the attempt of Augustus to find a political formula which would fit new conditions and old prejudices, and the fateful years which determined that the principate should become a monarchy have a very real interest. As the editors state in their preface, 'for this change (from republic to empire) one man may claim most of the credit—the first *princeps*, Augustus.' Today also, as the stabilizing restraints of accepted constitutions break down before the onslaught of discontent, the futures of states will be decided to a large measure by the wills of individuals. But despite changes, there remains in any society a strong conservative attachment to the familiar ways. The previous volume of the CAH closed with the collapse of

Caesar's imperial ambitions, a collapse directly blamable on his failure to recognize this force of traditionalism. This volume describes how Augustus learnt in the struggle against Antony the bitter but salutary lesson of compromise and reestablished the *pax Romana* by subordinating himself, as *princeps*, outwardly at least to the *senatus populusque Romanus* in a *res publica restituta*. The success of his policy augurs better for those contemporary dictators who preserve a semblance of submission to some constitutional authority than for those who have wholly swept away the past.

The CAH suffers from a diversity of point of view inescapable in any such coöperative endeavor. But the present volume achieves greater unity than any of its predecessors. In part, undoubtedly, it attains this because the threads of history themselves are drawn together. After Actium, Rome dominated the Mediterranean, and the emperor, Rome. In part, also, the thorough and detailed scrutiny to which the early empire, like the later republic, has been subjected has resulted in general agreement on its main features. Finally, however, this volume, more than its predecessors, represents the work of the 'diadochi', of the younger generation of scholars, and perhaps the simplest way to review it in brief compass will be to note the various contributors.

The masters still figure. Outstanding are Professor Tarn's sections on the Triumvirate, which give in more accessible form than heretofore his interpretation of Antony, Cleopatra, and the campaign of Actium. He maintains that Cleopatra sought to achieve Alexander's dream of world empire and that therefore the two parties did not have such different aims after all. He regards her flight from Actium as part of a prearranged alternative whereby, in the event of failure at Actium, Antony should fall back on Egypt. The troops, however, ignorant of this project, regarded it as treachery and surrendered. But he confesses that the sources are wholly inadequate for a satisfactory reconstruction of the campaign. Sir H. Stuart Jones presents a conservative analysis of the Augustan constitution in which the titular headship of the Senate and Roman People, the fiction of the 'restored republic', cloaked an actual monarchy since, in fact, the princeps controlled directly or indirectly all the organs of government. This, it may be added, is the viewpoint of all the contributors. Professor Anderson unravels the complications of the Eastern frontier, Dr. Bell writes all too briefly on Egypt, and Mr. Collingwood treats Roman Britain. Mr. Glover's en-

thusiastic sketch of Augustan literature is too sketchy to be useful to anyone who lacks an adequate background, while Mrs. Strong's chapter on Roman Art becomes so technical as to be intelligible only if read carefully in conjunction with the volume of plates. Professor Adcock's sole contribution consists of an appreciation of the 'Achievement of Augustus'.

The bulk of the volume, however, comprises the work of younger men. Mr. Charlesworth is responsible for the strictly historical chapters save for that on Nero, which Professor Momigliano contributes. Momigliano also presents a lucid picture of the troubled fortunes of Judaea, whose keynote is the conflict between the Hellenism of the Herods, supported by Rome, and the irreconcilable nationalism of the Pharisees. Mr. Stevenson treats the administration and the military organization; Mr. Syme the frontiers other than those discussed by Anderson and Collingwood. Professor Oertel's chapter on economics is overlaid with detail. Professor Last, however, in his chapter on the social policies, copes admirably with the legislation on marriage and freedmen. In a note, he dates the *lex Iunia* in 17 B.C. by showing that the name *Norbana*, which has heretofore led to a date in 19 A.D., probably has become attached to the law by mistake. Professor Nock, who discusses religion with greater clarity than in his 'Conversion', shows the importance of ruler worship as a means whereby all classes were bound together in a common expression of loyalty.

This brief résumé will at least make clear that the bulk of the volume has been contributed by younger men, and, even more, by men trained at Oxford and Cambridge. Despite the resultant uniformity, it is, perhaps, to be regretted that the scholarship does not present a more international breadth and weight. An even greater difficulty with this volume, as with the whole CAH, arises from the severe restriction on notes. The scholar, concerned with specific points, cannot turn to the CAH for a definitive presentation; he must seek the evidence in the many works recommended in the bibliographies. The general reader, on the other hand, finds the chapters too full of material and lacking in that coherence which unity of authorship gives. The reviewer has tried to use various chapters for reading in a course on the empire but students complain either that they are too thorough, like Oertel's, or, like Glover's presume too great familiarity with the material. It would seem, therefore, that the work is most valuable for the reader who, already familiar with a given subject, desires an interpretation of it by an expert. Professional scholars will, however, read

with interest the notes at the end, wherein the various contributors defend, with evidence, certain of their views. And the ordinary reader will find much to repay browsing. The Cambridge University Press has, as usual, done its best for the reader by using large, legible type, excellent paper, and most careful proof-reading.

The fourth volume of plates, companion to the ninth and tenth of the CAH, maintains the high level of its predecessors. The editor, Mr. Seltman, contributes the coins, Mr. Hignet two plates on Celtic art, and Prof. Tarn seven on Parthian art. The remainder, on Etrusco-Italic and Roman art have been selected by Mrs. Strong to illustrate her chapters. Until a satisfactory history of Roman art appears, since Walters is most inadequate and Mrs. Strong's volumes in the 'Ars Una' series too small, her chapters and this volume of plates will supply a long felt need for an accessible discussion of Roman art on its own merits. Many of the plates, from the rich collections of the German Institute in Rome, illustrate objects hitherto available only in learned works. Scholars, moreover, will welcome the authoritative discussions of the plates by Mrs. Strong.

MASON HAMMOND

Harvard University

The Achievement of Rome, a Chapter in Civilization. By William Chase Greene; pp. xi, 546. Harvard University Press, 1933. \$5.00

Professor Greene's sub-title, 'a Chapter in Civilization,' recalls that this volume has been preceded by one on the Achievement of Greece. This sequence suggests that the author has in mind the possibility of projecting his study into still later fields; at least the illuminating comments he makes on current problems indicate his fitness for such a task.

In developing his subject Mr. Greene makes a brilliant résumé of the geographical, ethnical and religious setting of the Romans, and its development in the civil, legal, and artistic structure of their society. In so doing he shows himself thoroughly at home with his originals and with the literature of his field. At the same time he does not follow the modern interpreters blindly. He is above all sympathetic with his subject, not at all yielding to the view that Roman civilization is the apotheosis of the iron age, to be discarded as quite outside the pale of modern society with its supposedly new social problems.

In his chapter on Latin Literature Mr. Greene notes the amazing influence Rome has had on later literatures and finds the explanation in the magical way the Latin writer had of using the written word. Significant phrases throughout

the book challenge attention, such as: 'the very efficiency of the bureaucracy deprived the people and aristocracy of political activity,' 'drawing capital out of productive use,' 'debasement of the coinage to relieve the treasury,' 'From this time the mob was a force to be reckoned with and to be pampered with largesses.'

The modernity of such phrases may recommend the book to social workers who are otherwise too busy exploiting long exploded social panaceas to have time for ancient history.

ARTHUR PATCH MCKINLAY

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Transactions and Proceedings of the American Philological Association. Edited by L. Arnold Post. Volume LXVI (1935). Published by the association through its editor, Haverford, Pennsylvania.

Members who attended the seventy-sixth annual meeting of the association will recall that the Executive Committee was confronted with almost an embarrassment of philological coin in varying denominations and values, which brought even newspaper reporters upon the scene. Professor Post and his consulting trapezites have sorted and mounted the hoard with success.

Characters represented by the Transactions range from Zeus the Father in Homer and Dionysus in the Bacchae through the non-colonial *coloni* of Augustus and Quintilian's rhetorical predecessors to Cleon and Nicias (considered in connection with the trebling of the tribute). I mention here one paper, which will arouse general interest, that on the Athenian plague. H. N. Couch assembles evidence to show that the Greeks practised isolation as a means of coping with this disease. Other subjects discussed are: the *dum-proviso* clause, references to inscriptions in the Chronicle of Malalas, 'Putting the Best Foot Forward,' the text of Babrius and of Pseudo-Apollodorus, the ape in Greek literature, propaganda and censorship in the transmission of Josephus, the Athenian decree concerning Miletus in 450-449 B. C., the Greek games at Naples, the Pindaric style of Horace, a prehistoric ritual pattern in Aeneid VI, and anticipation of arguments in Athenian courts.

Into the variety of the Proceedings there is not here space to enter. But it is a touching coincidence that they should be closed (xlvi) by an abstract of the last among Prof. Milman Parry's significant papers on Greek and South-slavic heroic song. His death will be a matter for deep regret to all who knew him or his work.

FLOYD A. SPENCER

New York University

Orphism. By J. R. Watmough; pp. vii, 80. Cambridge University Press, 1934.

This little book, the Cromer Greek Prize Essay for 1934, does not really belong to the category of works on the history of religion. It is rather an ethical than a historical discussion and it has evidently been written to support the thesis that 'there is a close parallel between the Orphism of antiquity and modern Protestantism' (vii). However, it contains several sound statements of a methodological character. Here belong the correct contention that Euripides was no 'Orphic' (4) and that incidental references and vase paintings are of greater value than citations in the great classical writers (11). The writer appears right to me also in saying that 'Orpheus' attempted to reform the religion of his time (23), that we meet first in Orphism the feeling of sin (46) and that it was fundamentally a 'book religion' (53).

On the other hand, the essay abounds in debatable contentions, some of which the writer might have abandoned if he had been able to consult Kern's valuable treatment in Pauly-Wissowa XVI under *Mysterien*; however, this article appeared too late for that possibility. Among such debatable statements I count the emphasis laid on an 'irrepressible impulse to reform' (20), the thesis that 'reform is begotten of reason, not emotion' (24), the 'priggishness' ascribed to the movement (26-28), the attempt to find in it a monotheistic tendency (42-45), the ascription of Orphic doctrines to Eleusis (60-62). The *hieros gamos* is certainly not Orphic; compare Albertus Klinz, *Hieros Gamos*, a Halle dissertation (1933).

There are also some misunderstandings of the texts: On page 23, 'prophesying' is a mistaken translation of *ᾠδόντας* in the passage from Diodorus 4.14 (22, note 2); 'high sounding' is not the meaning of *σεμνός* in Euripides, Hippolytus 957 ('fromm', Wilamowitz translates it) and Demosthenes' attack on Aeschines has nothing whatever to do with the Orphic religion.

To sum up: The book contains an interesting, but unconvincing, moral interpretation of a movement which in reality can be understood correctly only when placed against its social and economic background, while in its later development it must be viewed in connexion with the 'mystery religions' which Richard Reitzenstein has so admirably treated in his *Mysterienreligionen* (3d edition, Leipzig, Teubner 1927).

White Plains, N. Y.

ERNST RIESS

Greek Sculpture. Edited with an Introduction by D. C. Wilkinson; pp. xxii, 104 plates. New York: Oxford University Press, 1936. \$2.00

This volume, the ninth in the attractive series, 'Life and Art in Photograph,' attempts to present a cheap and comprehensive anthology illustrating the better-known works of Greek sculpture. It is a convenient collection of pictures for the amateur, but has serious shortcomings.

The illustrations offer little that is unfamiliar, and most of the photographs are conventional ones by Alinari, Mansell, Giraudon and Bruckmann. Limitations of expense apparently prohibited the use of photographs that really do justice to texture and subtlety of modeling, such as those by Clarence Kennedy. Some of the illustrations are grotesque reproductions from books (e.g. 12, the Siphnian Treasury Caryatid, taken from the heliogravure print in *Fouilles de Delphes*, and 68, the Scopas heads from Tegea). Many photographs are quite satisfactory; but even one of the best of these (99, the Venus of Cyrene) is not as good as Anderson's superb view of the torso. Several masterpieces are omitted (notably the horses of the Siphnian Treasury frieze, the Herakles from Aegina and the Ludovisi Throne) to make room for a number of inferior Venuses.

The brief text, as the editor modestly admits, is based on the histories of Greek sculpture by Lawrence and Beazley. It must be criticized on both factual and stylistic grounds. Controversial points are stated dogmatically; e.g. the fifth-century bronze from Euboea is called 'Zeus' (xi) and the Olympia Hermes is attributed without question to Praxiteles (xvii). There are several grammatical slips: 'lack of proportion . . . preclude' (viii); 'the Greek artistic genius produced its most perfect blossom' (xii); 'The Discobolus alone is to show his originality' (xii). The aesthetic criticism is negligible. Of the Moschophoros Mr. Wilkinson writes: 'The whole is curiously flat and stiff, but not unpleasing in spite of its faulty anatomy' (x); not a word about the monumental strength of the figure or the fascinating head of the calf, surely one of the masterpieces in a field wherein the Greeks excelled. The drapery of the 'Three Fates' he characterizes as 'so un-fussy' (xiii). One must regret that a book which had such possibilities left so many of them unrealized.

University of Wisconsin

W. R. AGARD

Aristotle's Physics, A Revised Text with Introduction and Commentary by W. D. Ross; pp. xiii, 750. Oxford: at the Clarendon Press, 1936. \$12.00

It is with a background of long and distinguished service in the field of Aristotelian scholarship that Dr. W. D. Ross brings us this new edition of the *Physics* to take its place beside his two-volume edition of the *Metaphysics* (Oxford, 1924). Aside from his well-known work on Aristotle (London, 1923), Dr. Ross' previous service to Aristotelian studies includes the general editorship, over a period of twenty-five years, of the Oxford Translation of Aristotle. Not only were the translations of the *Metaphysics* and the *Nicomachean Ethics* contributed to this series by Dr. Ross but, as we may gather from the prefaces to the several volumes, the translators in practically every case were materially aided by his detailed suggestion and supervision.

The new edition of the *Physics* is particularly welcome, for it is really the first complete modern edition in any language. There are numerous modern translations, e.g. by Prantl (Leipzig, 1854), St. Hilaire (Paris, 1862), Carteron (in the Collection Budé, 1926, 1931), Hardie and Gaye (in the Oxford Series, 1930), and Wicksteed and Cornford (in the Loeb Library, 1929, 1934). Although in all these works the constitution of the Greek text engages the attention of the translators to a greater or lesser degree, and explanatory notes on various passages are provided¹, still there is in no case an attempt at a thoroughgoing examination of the text and a complete commentary. This lack has now been admirably filled by Dr. Ross' edition.

The task of an editor of Aristotle is no easy one. The inter-relations of the various works are such that a detailed knowledge of the whole Aristotelian corpus is necessary. The factors in the background and development of the author make necessary an intimate acquaintance with the Platonic and pre-Socratic fields. But further than this, the mass of commentary that has encrusted itself about the work of Aristotle has to be examined. In the case of the *Physics* the paraphrase of Themistius and the commentaries of Simplicius and Philoponus alone contain in the Berlin Academy edition some 2500 pages of closely printed Greek with many precious bits of evidence bearing on the text and meaning of Aristotle amid a great deal of iteration and verbiage.

¹ These notes are more satisfactory in the work of Wicksteed and Cornford than in that of any of the others mentioned.

Dr. Ross has successfully examined this vast storehouse of material and has given us, within the compass of a single volume, an Introduction, Text (with apparatus), Analysis of the Argument, and Commentary, together with Bibliography and Indices.

In the Introduction (1-118) are treated (1) The Structure of the *Physics*, (2) Aristotle's Natural Philosophy, (3) The Text of the *Physics*.

The developmental aspect of Aristotle's philosophy, which has been stressed particularly in the work of Jaeger, is the basis of Dr. Ross' discussion of the structure of the *Physics*. Though the text may have undergone constant revision by Aristotle, a close examination would still give information as to the general order in which the ideas took form and were modified. Dr. Ross concludes that *Physics* I-VI took form at a comparatively early stage of Aristotle's career, the end of the Academic period, and that Book VIII is to be dated during Aristotle's final residence in Athens (334-323 B. C.). The problem of Book VII with its double version Dr. Ross resolves as follows: (1) the version known as α is an early work of Aristotle, not originally a part of the *Physics*, as we have it, but possibly all that is left of an earlier version of the *Physics*; (2) version β , which is available for the first three chapters, is not by Aristotle (though it may be a student's notes of a course of lectures of Aristotle, of which course version α constituted Aristotle's own notes), but was in existence early in the third century B. C.; (3) version α was inserted in the *Physics*, as we now have it, in the third century B. C.

The discussion of Aristotle's Natural Philosophy contains sections on various aspects of change, dynamics, causality, chance and necessity, the infinite, place, the void, time, continuity, the paradoxes of Zeno, the theory of the prime mover, and the development of Aristotle's theology. The treatment of the paradoxes of Zeno, both here and in the notes, is rather extended (there is a special bibliography, pages xi-xii). Dr. Ross rejects outright all those 'atomic solutions' which are based on a view of motion, time, or space as discontinuous, or, at any rate, as essentially integral and not to be subjected to an analysis that is concerned merely with divisibility *ad infinitum*. Thus he says nothing of Hegel or of Bergson. Nor does he find much help toward the 'solution' of the paradoxes in the modern mathematical theories of transfinite numbers, involving new conceptions of continuity and infinity. He concludes that 'Zeno has not yet been finally answered' (85).

Though Dr. Ross' analysis is acute and pene-

trating it is not entirely satisfactory because it fails sufficiently to distinguish (1) between the spheres of the physical and the mathematical, and (2) between physics (as a science concerned with 'saving the phenomena') and ontology. A mathematician who investigates the infinite series involved in the 'Dichotomy' or in the 'Achilles' can tell *when* Achilles will overtake the tortoise but he ought not to be asked and cannot tell *how* he overtakes it. Hence it is too much to expect from the study of modern mathematical theory that a complete insight into the processes of nature will be obtained. The great service of this theory is in its clarification of the meaning of propositions with respect to continuity, infinite series, etc. But no amount of such clarification can 'explain' a physical phenomenon. If the physicist accepts motion or change as the fundamental fact of nature, neither requiring nor admitting of further explanation, then the clarification which the Aristotelian analysis (with its distinction between potential divisibility *ad infinitum* and the actual infinite) and more recent mathematical theory have brought to the study of the infinite, will, without solving the problems of nature, perhaps serve to define them more significantly. The recognition of the fundamental character of motion *for physics*, in the sense indicated above, is clear not only in Greek atomism but in Aristotle's *Physics*, too (see e.g. 184b.25 to 185a.5, 253a.32 to 253b.6). When Aristotle gives an ultimate 'explanation' of motion, or refutes those who deny the reality of motion, he is no longer in the sphere of physics, in that sense, but in the sphere of ontology, where the arguments of Zeno may have no more and no less value than arguments based on sense-perceptions.

So much of solid value is included by Dr. Ross in his discussion of Aristotle's natural philosophy that it may seem ungrateful to demand more. But more might have been indicated on the scientific position of Aristotle in the *Physics*. For although the work is designed, in the first instance, to lead up to the doctrine of the prime mover, material is introduced in the course of the argument that may be considered from a scientific rather than from a purely philosophic standpoint. A case in point is the formulation of equations of motion (e.g. in VII.5) which, though erroneous from a modern position, involve an appreciation of the importance of abstraction and a significant advance over the merely qualitative description of phenomena. While Dr. Ross tries to indicate (33), in this connection, the shortcomings of Aristotle's analysis, he fails to indicate the advance it represents. The generalization of the notion of force

involved in the treatment of internal force (*ῥοπὴ*) in 'natural' motion according to the same rules of proportionality as external force (*ισχύς, δύναμις*) in 'unnatural' motion is a noteworthy step even though it did lead to the much-criticized Aristotelian 'laws' of falling bodies. This generalization should, in itself, keep us from accepting uncritically the usual view (shared by Dr. Ross) that the distinction of natural and unnatural motion was the chief cause of the failure of Aristotle's dynamical theory.²

In the constitution of the text Dr. Ross has justly given great weight to E (Parisinus 1853) but at the same time has recognized the independent value of other manuscripts and of the commentators. He has performed an important service by collating Vindobonensis 100 (J) which previously had not been done for the *Physics*. The result is a text that is conspicuously superior to that of any of his predecessors. It is to be noted, however, that the manuscripts cannot readily be allocated each to a precise place in line of descent from a single archetype, that the lines of filiation are obscured by numerous inter-borrowings between different branches, by conjectural emendation, by emendation with the aid of the commentators, perhaps, too, with the aid of variants indicated in the older manuscripts themselves. This circumstance should indicate the importance of an examination of the numerous manuscripts that have not as yet been collated.

With the running analysis of the argument (337-455), the rather full commentary (456-731), and the indices the student is materially aided in an undertaking which, with every aid, can never be lacking in difficulty. Dr. Ross not only explains and illustrates Aristotle's propositions, but examines them critically, and is particularly acute in indicating precise fallacies in the argument.

From another point of view the appearance of this edition of the *Physics* is timely. In recent years the relationship of science and philosophy has become increasingly more intimate. This intimacy, after a long period of comparative estrangement, was necessitated by questions raised in connection with relativity theory and by new viewpoints in atomic physics. Controversies on causality, determinism, continuity, the nature of space and time, the relation of physics

² The failure was due rather to the fact that Aristotle's abstractions did not go far enough to enable him to isolate each of the many components involved in an observed motion, and to reach, as a base, a hypothetical case of the motion of a frictionless body operated on by no force, or by a single force, in a medium devoid of resistance. The distinction of natural and unnatural motion may have contributed to the failure but was not its essence.

both to sense-data and to the world (if any there is) of ultimate essences, are the order of the day. Among the philosophers there is particular emphasis on a rigorous analysis of the meaning (or the lack of meaning) of various types of discourse, and, in certain quarters, an attempt at a thoroughgoing physicalism which would dismiss as without meaning much of what is now called metaphysics. For those who would view these developments of the times in their historical perspective the study of Aristotle, which will be aided in no small measure by the new edition of the *Physics*, and the study of Greek philosophy, in general, will prove most fruitful. For there, too, we deal with a series of mutually corrective reactions towards and away from empiricism, towards and away from transcendentalism, towards and away from materialism, and so on, upon all of which the Greek philosophers have left significant, if inconclusive, viewpoints.

It is to be hoped that Dr. Ross' fine edition of the *Physics* will be followed by one of the *De Caelo*, which still awaits its first complete modern edition.

ISRAEL E. DRABKIN

Townsend Harris High School
The College of the City of New York

Greek Ostraca in the University of Michigan Collection. Part I. University of Michigan Studies, Humanistic Series, Vol. XXXIV, Ann Arbor, 1935. Pp. xiv, 232. \$3.50

This collection of 699 Greek ostraca, the largest to be published as a unit since Wilcken's famous volumes appeared in 1899, comes from two sources. Nos. 1-97, the Askren Collection, derive from various places in the Fayum, while Nos. 98-699 are those found at Karanis (Kôm Aushim) by the University of Michigan Expedition during the first five years of its excavations there (1924-1929). In the case of the latter collection the exact place of discovery is carefully recorded in all cases.

Most of the ostraca from Karanis are dated between 270 and 330 A. D. Of course this is chiefly because of the period of occupation of the houses in which they were found, but is partly, in all probability, due to the tendency in this period and thereafter to economize on papyrus whenever potsherds could be made to do.

These ostraca contain for the most part accounts, receipts, orders for payment of money and delivery of grain, records of transportation of grain, and lists of liturgical workers and records of their work. There are a few of miscellaneous character, including one complete private letter (91) and two in a fragmentary state (670-

671). No. 97 (Plate II, Fig. 1) shows an interesting pen drawing of the crocodile god of the Arsinoite Nome.

Dr. Amundsen has assigned dates to these ostraca and provided them with critical notes; and the volume contains very complete indices and facsimiles of eleven of the texts. Thus the material is already in convenient shape for the use of scholars. But a second part, containing a full commentary, is to appear soon; this commentary will include a detailed study of a number of families of Karanis on the basis of the archaeological evidence and that of these texts.

This volume does not represent Dr. Amundsen's first experience in the very difficult work of deciphering and editing ostraca; he has already published 28 potsherds from collections in Oslo with full commentaries.¹ His work in the Oslo publication and in the volume under review is of the most careful and scholarly character. Part II (Vol. XXXV of the *Michigan Studies*) will be awaited with eager interest by all scholars who work in the field of Greek papyri and ostraca. Pending its publication detailed discussion of the texts on the part of a reviewer would hardly be appropriate.

CLINTON W. KEYES

Columbia University

Accounting in the Zenon Papyri. By Elizabeth Grier; pp. xiii, 77. New York: Columbia University Press, 1934. \$3.00

Miss Grier's choice of a title for her description of the Zenon accounts has been the cause of a certain amount of adverse criticism of work good in its kind. The volume contains much more and much less than the title suggests. In chapter II a few accounts are studied intensively, but no classified catalogue of the accounts and no detailed study of form or arithmetic or any of the less obvious elements which enter into the makeup of an account are presented. The comprehensive examination of the accounts in and for themselves, as a contribution to the history of bookkeeping, remains to be done by Miss Grier or some other scholar of equal patience. The study will be most fruitful if prosecuted with the technical expert's insistence on minutiae. The present book will perform its greatest service in orienting those scholars who have never quite understood the reason for the importance which papyrologists attach to such prosaic remnants of Egyptian antiquity as accounts, lists, and memoranda of various kinds. Miss Grier has shown with considerable skill

¹ In *Norske Videnskaps-Akademi i Oslo, Avhandlingar, Hist.-fil. Kl., II, 2* (1933).

how the accounts may be used in the reconstruction of Ptolemaic economy. In a few brief chapters many paths of research are indicated although none is exploited to any extent. Further informative material of the same kind may be found in Miss Grier's earlier contributions to the same subject: *Accounting in the Zenon Papyri*, *Classical Philology* 27 (1932) 222-231; *The Accounts of Wages Paid in Kind in the Zenon Papyri*, *Trans. and Proc. Amer. Philol. Assoc.* 63 (1932) 230-244.

Of more specialized interest are Chapters III and VI. In the former Miss Grier edits two hitherto unpublished accounts of the Columbia collection. With exception made for a few matters of detail, the discussion is careful and accurate. Unfortunately, Miss Grier has not familiarized herself with editorial conventions now generally in use. The arrangement of 249.12-15, and 211.20-21, may perplex some readers. The mathematical notes reveal considerable ingenuity, but reëxamination of the cancelled totals in 249.13-14 will show that they are amenable to explanation. In the notes and translation of 249, Terpos is quite unforgivably called Terpo. A little pedantry is a good thing in an editor of papyrus texts. In the concluding chapter of two pages Miss Grier arrives at her thesis that the Ptolemaic system of accounting is Greek in origin and character. The arguments to support this view are merely indicated, but will probably be treated at greater length in 'a more comprehensive study of the development of Greek and Roman accounting' to which Miss Grier pledges herself in the preface.

In addition to a bibliography and indexes, Miss Grier has compiled a genuine instrument of reference and research. The list of accounting terms (67-69) culled from the Zenon papyri will always be useful even though a minor correction be necessary here and there. T. C. Skeat in his review in the *Journal of Egyptian Archaeology*, 21 (1935) 261-262, has called attention to the fact that (ὥν) does not mean 'deduction'. I may add that the middle προχρᾶσθαι cannot have the active sense 'to advance money'. The active προχρήσσει actually occurs in P. Cairo Zen. 3. 59477.4. Miss Grier's definition of the difficult διφορεῖν must be revised in the light of Wilcken's discussion in *Archiv für Papyrusforschung* 8 (1927) 279, and Edgar's note to P. Cairo Zen. 4.59782a.71.

HERBERT C. YOUTIE

University of Michigan

Within the Walls, by Agnes Carr Vaughan; pp. 366. New York: Macmillan, 1935. \$2.50

The Fortunate Shipwreck, by Gladys Blake; pp. x, 256. New York: Appleton-Century, 1936. \$2.00

These two books represent the two mutually exclusive types of historical fiction, the one in which the leading characters of the narrative are historical or traditional persons, and the plot is dictated by history or tradition; and the other in which the leading characters are fictitious, and the plot, like the characters, is the author's invention, moving ingeniously in and through a historical background. The outstanding classical example of the former is Vergil's *Aeneid*; of the latter type are all the best-known historical novels of the past hundred years, as *Quo Vadis*, *The Last Days of Pompeii*, *Ben Hur*.

In the former type, the author's artistry is directed towards revivifying great characters of a past era, in their own background. Within the Walls is a successful example. It tells the brief biography of Scamandrius (Astyanax), little son of Hector and Andromache, from a day a few months before his birth till, after the capture of Troy, he is led away to death because, as Odysseus says, 'He is a simple man who kills a lion and lets the cubs live. I have never been accounted a simple man.' (325) The emotional interest centers in Andromache, whose story, by the classic device of beginning 'in medias res', is narrated from the time she leaves her father's city to become Hector's bride. While at no time admitting anachronistic knowledge of Andromache's subsequent fate, the author's reminiscence of Vergil (*Aeneid* 3.294-505) is evident throughout the story, especially in the character of Helenus, the Trojan seer, with whom Aeneas finds Andromache living and reigning in contentment after long vicissitudes. Miss Vaughan's story is tragic and moving; revealing, as did Euripides in his *Troades*, the essential waste and folly of war, it is wholesome reading for young moderns, especially for students of the classic writers who have misapprehended them as militaristic in their sympathies. It is excellent in its detailed depiction of the household regime in Priam's palace 'within the walls' of Troy. It is least successful when the author invents characters and situations to complicate the plot; Lotis, Priam's young 'favorite', and the treacherous Dolon are insubstantial and unconvincing creations. It is best, perhaps, in the dramatic restraint of the most tragic scenes—a quality which the author owes to no less a master than Homer himself.

The Fortunate Shipwreck, a novel of the second type, is altogether a lighter story. It centers around a Graeco-Egyptian brother and sister, aged 15 and 13 when the book opens, who have discovered, after their father's death, that that father was Caesarion, son of Julius Caesar and Cleopatra, who, contemporary historians say, was murdered by Roman orders at the age of seventeen. The author contrives a plausible but not too circumstantial account of Caesarion's escape, and marriage in middle life to a Greek woman, mother of his two children. Then unfolds a complicated plot, which takes the two, under suspicion of being dangerous characters, to the Rome of 28 A. D., when Tiberius was in retirement, and the political scene was dominated by his vigorous old mother Livia Augusta, in rivalry with Sejanus. Here the plot crosses the story of an ambitious senator, father of two young daughters, the elder betrothed to a rich old aristocrat, and the younger destined by her father to be a Vestal Virgin if a timely vacancy occurs. The complications of this plot would take too long to relate; suffice it to say that at the end three young couples have prospects of 'living happy ever after'—the dangerously descended Egyptians rendered safe by adoption. The theme is that, shipwrecked on an island while crossing from Italy to Egypt, these Roman aristocrats, spoiled by much luxury, discover that the real contribution of Rome in its best days to civilization was the institution of the Family, which, under pressure of necessity, they reestablish *more maiorum*; thus when restored to Italy they are all qualified and entitled to live happy ever after. If one once accepts the not quite impossible premises of this narrative, the rest follows plausibly enough. The historical background is accurate, though not very detailed. I am disposed to accept the judgment of a young reader who said, 'Miss Blake seems so anxious to make us realize how much those people were like ourselves, that she fails to tell us differences between then and now which would probably interest us more.'

DOROTHEA CLINTON WOODWORTH

University of California at Los Angeles

CLASSICAL NEWS

Prof. A. T. E. Olmstead, University of Chicago, is annual professor at the American School of Oriental Studies at Bagdad.

Appointments and Promotions: College of the City of New York, Carroll N. Brown to be pro-

fessor of classical languages and literatures instead of professor of Greek, Homer C. Newton to be professor of classical languages and literatures; *Dalhousie University*, Lionel Pearson to be lecturer in classics; *Michigan State College*, Raymond T. Ohl to be instructor in Latin and German; *New York University*, Dorothy P. Latta to be director of service and publications of the American Classical League to succeed Frances E. Sabin, retired; *Princeton University*, Walter Allen to be instructor in classics.

The Maryland State Teachers' Association will meet on Oct. 23, 1936. For information address Margaret T. Englar, Western High School, Baltimore, Md.

The Ohio Classical Conference will hold its fifteenth annual meeting October 29-31 at Cincinnati, Ohio. The program consists of a varied offering in five sessions for the reading of papers in addition to the usual luncheon and dinner. One of the sessions will be devoted to a discussion of the place of the Classics in Education. Further details of the meeting may be obtained from Professor W. T. Semple of the University of Cincinnati who is chairman of the local committee.

The Middle States Conference of Teachers of the Classics will be held on Nov. 28, 1936 at Haddon Hall, Atlantic City, N. J. The program includes a panel discussion on Questions Latin Teachers Should Ponder Today. For information address Mildred Dean, Supervisor of Latin, Washington, D. C.

The American School of Classical Studies at Athens offers for 1937-1938 three Fellowships, each with a stipend of \$1300, in archaeology and literature. Application should be made to Prof. C. A. Robinson, Jr., Brown University, Providence, R. I.

Allen Brown West, professor of ancient history at the University of Cincinnati was killed in an automobile accident on September 18th. Professor West was born at Reedsburg, Wisconsin, June 19, 1886. After holding a Rhodes Scholarship, he received his doctorate at the University of Wisconsin in 1912. Thereafter he taught successively at Swarthmore College, the University of Wisconsin, Racine College, the University of Rochester, Wheaton College, Princeton University and the University of Cincinnati. He was a master in the field of fifth century Greek Epigraphy and his collaboration with B. D. Meritt on Athenian tribute lists resulted in fundamental contributions toward an understanding of the history of the Athenian Empire.

RECENT PUBLICATIONS

General

McCrea, Nelson Glenn—Literature and Liberalism, with other classical papers; foreword by Nicholas Murray Butler; pp. 228. New York: Columbia University Press, 1936. \$2.50

Ancient Authors

Aristotelis de Caelo libri quattuor, edited by D. J. Allan; pp. xii, [136], Oxford: Clarendon Press, 1936. \$2.50

Entirely new and much-needed recension of this work in the well-known series of Oxford Classical Texts.

Sophocles. Webster, T. B. L.—An Introduction to Sophocles; pp. 202. New York: Oxford, 1936. \$4.50

Analysis of the plays according to thought, character, plot, songs and style. Supplementary essays on life of Sophocles and the chronology of his plays. Sound, scholarly work.

Literary History. Criticism

Kienzie, Emanuel—Der Lobpreis von Städten und Ländern in der älteren griechischen Dichtung; pp. 107. Kallmünz: Lassleben, 1936. (Dissertation)

Teske, Aloys—Die Homer-Mimesis in den homerischen Hymnen; pp. 73. Greifswald: Dallmeyer, 1936. (Greifswalder Beiträge zur Literatur- und Stilforschung, Heft 15) (Dissertation)

Philology. Grammar. Metrics

Heick, Otto William—The Ab Urbe Condita Construction in Latin; pp. 81. Lincoln, Nebraska: Privately printed, 1936. (Dissertation) \$1.00

Largely statistical based on the usage of thirty selected authors arranged chronologically.

Sturtevant, Edgar H.—A Hittite Glossary; 2nd ed., pp. 192. Philadelphia: Linguistic Society of America, 1936. \$3.00

Only lexicographical work on the Hittite language to date, though 'still primarily an index to the literature about Hittite words.' Completely rewritten, not merely revised. Indispensable for the student of Hittite.

History. Social Studies

Albertini, Eugène—L'Empire romain; 2nd ed., pp. 472. (Coll. Peuples et Civilisations) Paris: Alcan, 1936. 50 fr.

Arragon, R. F.—The Transition from the Ancient to the Medieval World; pp. x, 134. New York: Holt, 1936. (The Berkshire Studies in European History) \$1.00

Brief but competent survey of the later classical world under the headings: The Fall of Rome. Economic and Social Change. Cultural Heritage of the Roman Empire. Designed for additional reading in history classes. Well organized and readable.

Buchen, John—Julius Caesar; London: Nelson, 1936. 6s.

Hugill, William Meredith—Panhellenism in Aristophanes; pp. viii, 106. Chicago: University of Chicago Press, 1936. \$1.50

Apparently a doctoral dissertation. Analyses A's attitude towards Athens ('nationalism'), the Athenian Empire ('imperialism') and the Greeks as a whole in an attempt to prove that he was opposed not to the democratic form but to the predatory policy of the Athenian government.

Jackson, Margaret J. and E. Hodder—The Seven Sovereign Hills of Rome; pp. 536, ill. London: Longmans, 1936. 16s.

Moore, Frank Gardner—The Roman's World; pp. xiii, 502, ill. New York: Columbia University Press, 1936. \$3.75

Outstanding treatment of all phases of Roman social, economic and political life. Attractively written and printed. A notable book.

Vickery, Kenton Frank—Food in Early Greece; pp. 97. [Urbana]: University of Illinois, 1936. (Illinois Studies in the Social Sciences, vol. 30, no. 3) (Dissertation) \$1.00

Systematic treatment of food products in the Aegean lands through the Bronze Age. Based on a careful study of the archaeological material. First volume of a projected series on food among the peoples of the ancient Mediterranean.

Art. Archaeology

Richter, Gisela M. A. and Marjorie J. Milne—Shapes and Names of Athenian Vases; pp. xxiii, 32, ill. New York: Metropolitan Museum of Art, 1936. \$1.50

Description of over twenty-five types of vases analysed in detail with variants carefully classified. Full bibliography and excellent illustrations. Important.

Wilbour, Charles Edwin—Travels in Egypt (December 1880 to May 1891): Letters of Charles Edwin Wilbour, edited by Jean Capart; pp. xi, 614, 27 plates. Brooklyn: Brooklyn Museum, 1936. \$7.50

Selections from the letters of a distinguished American Egyptologist describing his travels in Egypt and his pursuits there, both scholarly and social.

Textbooks

Holsapple, L. B.—Latin for Use; an anthology of Latin through the ages, selected for use as a college course with a practical purpose; pp. 287. New York: Crofts, 1936. \$2.50

Marchant, E. C.—A New Latin Reader: one hundred short passages from Latin authors; pp. xi, 130. London: Bell, 1936. 2s

Scott, Harry Fletcher, Wilbur Lester Carr and Gerald Thomas Wilkinson—Language and its Growth: An Introduction to the History of Language; pp. vii, 389. Chicago: Scott, Foresman, 1935. \$2.00

Discussion of origin and evolution of language, word formation in English, studies of classical and Teutonic prefixes, suffixes and English derivatives. Designed for undergraduates and teachers of English and the modern languages.

Tacitus—Selections from his Works, edited with introduction and notes by Frank Burr Marsh and Harry J. Leon; pp. xi, 546. New York: Prentice-Hall, 1936. \$2.25

Contains generous selections from the Annals. Germania (omitting last sixteen chapters) and Agricola complete. Introduction, bibliography, etc., adequate. Notes extremely full making the book, in fact, somewhat bulky.

Trevelyan, Albert Augustus—History of Ancient Civilization, Vol. I; pp. 585. New York: Harcourt, Brace, 1936. \$3.50

Weaver, Robert B. and Frederic Duncalf—Student's workbook and guide in ancient and medieval history; based upon Ancient and Medieval History, by Magoffin and Duncalf; pp. 192. Newark: Silver, Burdett [1936]. \$0.68

Miscellaneous

Baggally, John W.—The Klephtic Ballads in Relation to Greek History (1715-1821); pp. xii, 109. Oxford: Blackwell, 1936. 7s.6d.

Study of the ballads (many of them given in English) composed by the mountain brigands in Greece during the Turkish occupation 1453-1821. Interesting insight into modern Greek characteristics and valuable for the study of folk-lore.

Goudy, Frederic W.—The Capitals from the Trajan Column at Rome; pp. 22, 25 plates. New York: Oxford University Press, 1936. \$3.00

Pickard-Cambridge, Arthur Wallace—Balliol and Edinburgh compositions; translations into Greek and Latin prose; pp. 135. Oxford: Clarendon Press, 1936.